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*For Prof. Hempl Jan 15 02*

# POPE LEO XIII

JUDGED BY HIS OWN

WORDS AND ACTS.

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WILLIAM BURT.

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“ LA SPERANZA ” PRESS, 1901  
*Via Firenze 39, Rome.*

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LEO XIII.

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WORDS AND ACTS.

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THE Italians often say, "The nearer one gets to Rome the less faith he has." To one living in Rome the articles which have appeared from time to time in some of the English and American papers and periodicals on Pope Leo XIII have seemed as if they must have been written by persons living in another world. A sort of aureole has been purposely created around the person of the actual Pope, so that the Protestant world has never understood his real character. He has been represented as liberal, learned, broad-minded, tolerant to excess, intensely religious, and yet abreast with the thought of the day and fully in sympathy with the needs of the hour.

To some he has seemed the very ideal of a

(These articles were published in the *Christian Advocate* of Feb. 8 and 15 1900 and now published in this form by request.)

saint, to others a reformer of the evil customs of the Church, and to others the long-looked-for leader in all that promises good for humanity.

Have we ever stopped to inquire what Leo XIII has said or done to merit this estimate of his character and work? That the actual Pope has demonstrated himself to be a very able man no one can deny; but where are the proofs of his liberalism, of his broad-mindedness, and of his claim to be a leader in the thought of the world? Have not the Jesuits literally pulled the wool over our eyes and deluded us, making us believe the exact contrary of the truth?

In this brief pamphlet we wish to demonstrate, from the Pope's own sayings, acts, and official documents, that his pontificate has been intensely reactionary.

A distinguished diplomat in Rome said to us last June: "Tell the people in America that the papacy is the same as it was a thousand years ago. Before I came to Rome I used to deride as bigots, narrow-minded, and unchristian those who spoke against the Roman Catholic Church; but since I came to Rome I have been fully converted."

One of the Pope's panegyrists writes: " When Pius IX closed his eyes on earth the enemies of Catholicism dreamed of a Pope who would bless the revolutionary spirit of modern progress, revise the syllabus, and content himself with being a nominal sovereign by the side of a constitutional king. Such foolish hopes must have vanished immediately when it was known that the new Pope had chosen the name Leo. "

**H**AS Leo XIII been any less pretentious than his predecessors? He has allowed himself again and again to be called " our most holy lord Leo XIII. " He has declared himself to be the supreme ruler of rulers in this world. In his letter of April 21, 1878, after depicting the actual state of society, especially in Italy, in the darkest colors, he declared that the cause of all the evil which afflicts the world is to be found in the refusal to acknowledge the authority of the Church which, in the name of God, presides over the destiny of the human race and is the avenger and guardian of every legitimate power." " Hence," he says, " we shall use our influence to maintain the au-

thority and dignity of the Roman See, and to reclaim the territory and civil power which by right belong to us, for the temporal dominion of the Roman pontiff means the salvation of the human family. By these letters of ours we renew and confirm the declarations and protests which our predecessor, Pius IX, made against the occupation of the Roman states and against the violation of the rights of the Church of Rome."

On Feb. 22, 1879, in reply to an address presented to him by Roman Catholic journalists, he said: "My beloved sons, maintain by your voice and pen the necessity of the temporal sovereignty of the Pope for the free exercise of our supreme power, and demonstrate from history our legitimate right to the same. Let it be known that the affairs of Italy shall never prosper, nor shall there be peace, until provision shall have been made for the dignity of the Roman See and for the liberty of the Pontifex Maximus."

To the standing committee of the Catholic convention, meeting at Modena Sept. 18, 1879, the Pope addressed a brief inciting the people to arise and vindicate the rights of the papacy and restore the temporal power.

In an address to a delegation from the Catholic Young People's Societies the Pope said: "You are welcome who come, as the wise men to the heavenly Child, to offer to the Pontiff your homage and the solemn attestation of your faith and filial love. You know that it was due to the Pope's temporal power that Italy was the first of all the nations to rise from the state of barbarism to the virtues of civilization. Seek by all means, in your clubs, associations, and conventions, to keep alive in the people ardent devotion to the Pope, your supreme head."

Of course all these delegates and pilgrims bring to the Pope not only their homage, but also substantial offerings in money so that streams of gold now flow into the treasuries of the Vatican from all parts of the world.

In his encyclical of Feb. 25, 1882, Leo XIII recommended the organization of societies among the young and among the working people and the holding of conventions to agitate the question of the Pope's liberty and of the restoration of the temporal power; to found and maintain everywhere able periodicals, "such as shall stir up the people on this subject."

...

In reply to the New Year's good wishes expressed to him by the Roman aristocracy he referred to their high, noble, and privileged position when the Pope was king, and exhorted them to coöperate in every way for the restoration of the former dignity and influence of the Holy See.



LEO XIII IN THE GESTATORIAL CHAIR.

On June 5, 1885, the Pope declared that "the temporal power was absolutely necessary for the free exercise of his authority as the vicar of Christ."

In an address to the committee for the centenary celebration of Gregory VII, Leo XIII, praising his illustrious predecessor (who was the incarnation of papal arrogance), expressed the wish that he himself might be able to do as Gregory VII had done.

In an allocution May 23, 1887, the Pope stated that the only possible condition of peace with Italy was that the pontiff might not be subject to any earthly power.

In his encyclical of June 20, 1888, he affirmed that all legitimate power is of God, and has been intrusted alone to His vicegerent on earth. Then, taking to himself this authority, he denied to the state the right not to profess the Catholic faith, and condemned liberty of worship, of speech, of the press, and of teaching.

On Sept. 27, 1888, in an address to the clergy, he said, "Do not cease to cry aloud that the supreme power, which the Pope has by divine right, cannot be subject to any power on earth." In a letter of thanks to the president of the



republic of Ecuador, dated Jan. 30, 1889, Leo XIII congratulated the president because, by a special treaty, the republic had been placed under the protection of the vicar of Christ. It is the constant aim of the Vatican to reduce all nations and peoples to the political, intellectual, and moral level of the republic of Ecuador.

In a letter of May 22, 1898, Leo XIII praised Cardinal Ferrari and the work done in his diocese, though he knew him to be the leader in a rebellion against civil law and the chief instigator of the Milan revolt.

On August 1, 1898, in an address to the people and to the clergy of Italy, the Pope protested against the suppression of certain Roman Catholic papers, associations, and committees, all of which he knew to be revolutionary. Has any Pope ever pretended more than Leo XIII? Is there one encyclical, brief, letter, or address which demonstrates that he is any more liberal than Innocent III or Gregory VII, his "illustrious" predecessors.

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**B**UT is not the present Pope an enlightened Christian, and has he not during his reign done much to promote true spiritual worship? On the contrary, he has led the Church back to the practices of the Middle Ages. It is continually said to his praise that "he has always been especially devoted to the worship of the Virgin Mary and to the most holy rosary."

In his allocution of March 28, 1878, he said: "Meanwhile, invoking the mediation of the Virgin Mary and of St. Joseph, the celestial patron of the Church, and of the holy apostles, Peter and Paul, let us beseech God that He may help us to bring to the desired port the ship of Peter, which, in the fury of the tempest, has been intrusted to our care."

In his encyclical of Dec. 8, 1882, addressed to the bishops of Spain, the Pope recommended special devotion to Mary, immaculate protector of Spain, to St. James the apostle, to St. Theresa of Jesus, the great light of Spain.

On July 25, 1884, the Pope issued a decree by which he confirmed the sentence of the Archbishop Campostella, of Spain, fixing the identity of the reliques of St. James the Greater, found only a few years ago.

In a decree of May 12, 1885, he said: "We declare and establish St. Vincent de Paoli special patron, in the presence of God, of all benevolent societies existing in the Catholic world, and we order that to him be rendered all the honors which are due to celestial patrons."

On several occasions Leo XIII has published poem prayers addressed to the most blessed Virgin. In a letter to the bishops of Italy, Sept. 20, 1887, we read: "It is well known to you how much confidence, in these calamitous times, we place in the glorious Virgin of the rosary, for the salvation and prosperity of Christians and for the peace of the Church. At other times we have reminded you of the magnificent triumphs won over the Albigenses and other powerful enemies of the Catholic Church, glories and triumphs which resulted not only in profit to the Church, but also in temporal prosperity to peoples and nations. Why could not these marvels be renewed in our days through the power and goodness of the mighty Virgin? In order, therefore, to render more propitious this most powerful queen of heaven we intend to honor her more

through the invocation of the rosary. Hence to increase the worship of the holy Virgin we decree, beginning with this year, that the solemnity of the rosary be elevated to the second class, and we beseech all that, while making sweet violence to the heart of this mighty Virgin, they pray for the exaltation of the Church and of the Apostolic See and for the liberty of the vicar of Christ on earth."

In his Easter letter of 1888, addressed to the bishops of the world, Leo XIII wrote: "Since it is certain, according to the teaching of the Catholic Church, that the souls in purgatory receive help from the suffrage of the faithful, and chiefly through the sacrifice at the altar, we decree that the last Sunday in September be a day of full expiation, in which special masses shall be said for the dead with the greatest possible solemnity."

On August 15, 1889, the Pope called on all Catholics to invoke the protection of St. Joseph and of the Virgin Mary, because of the present troublesome times, and ordered that the feast of St. Joseph be celebrated throughout the Catholic world.

In an encyclical addressed to the clergy and

people of Italy, Oct. 15, 1890, complaining of the atheistic spirit manifested in the proposed law in favor of civil marriage and in the monument unveiled to Giordano Bruno, the Pope recommended all "to have as mediator before God the most glorious Virgin Mary, the never vanquished queen of the rosary, who has infinite power over the infernal hosts, and who has often expressed her special affection for Italy."

On July 21, 1891, the Pope constituted by decree the Virgin Mary heavenly patron of the free states of the Congo, and in an encyclical of Sept. 23, 1891, he said that the blessed Virgin was the "remedy for all earthly ills."

In his apostolic letter of April 14, 1895, addressed to the English people, the Pope offers a prayer to the Virgin for the conversion of England.

A little later the Pope wrote a letter to the Coptics, inviting them to intimate union with the Church of Rome, and exhorting them to pray to the Virgin Mary and the sacred family. In May, 1896, the Pope composed a poem to the Virgin, in which he recorded the triumphs won by the Church over the Albigenses in

France, and over the Turks at Lepanto, through the recitation of the rosary.

In the rules of the "Propaganda of the Rosary for the Dead" recently issued, it is announced that the person who recites the prescribed form, and concludes with "Sweet heart of Mary, be my salvation," gains 23,300 day's indulgences: and also that the simple recitation of the "Acts of Faith, Hope and Charity" gains more than seven years.

Thus led on by Pope Leo XIII, the ignorant clergy have precipitated the more ignorant and superstitious people into fetish idolatry.

The following is the language of the leading Roman Catholic papers of today: "Against the malign spirits of this age God has provided a remedy in the most holy Virgin of the rosary, worshiped at Pompei. God, foreseeing that the reign of Satan on earth threatened to be universal, has ordained that the worship paid to the most blessed Virgin might also be universal in order to counteract the work of the devil."

Every week the "Vera Roma," one of the leading Vatican journals of Rome, has an invitation to the people to make pilgrimages to

these shrines of the wonder-working Madonnas who, on set days, dispense their grace and favors to the thousands who come to adore. Here is one of the prayers: "O glorious and blessed Virgin, most holy Mary, august mother



**LEO XIII KNEELING BEFORE A PICTURE OF THE VIRGIN.**

of God, behold, we abandon ourselves entirely to your powerful and loving guidance. O, do not refuse, we pray, to listen to our prayers, but promptly succor us in our needs and mercifully guard us from every peril.”

The following was the Certificate given to the pilgrims who came to Rome for the Holy year 1900. “The Sanctity of our Lord, P.P. Leo XIII, grants full indulgence, *in articulo mortis* to Mrs. . . . , who has come in pilgrimage to Rome for the Holy Year. This indulgence is extended to her relatives even to the fourth grade.”

We have not cited the many letters granting indulgences for special acts of devotion and of service to the Church, nor the documents authorizing the opening up of the treasuries of indulgences on the occasion of the centenary commemoration of the translation of the sacred house of Loreto and of the ashes of John the Baptist, all of which prove that Leo XIII, religiously, has led the Church back into the spirit and practices of the Middle Ages.

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**A**N approved biography of Leo XIII contains the following statement: "It is an old and barefaced accusation, which the enemies of the Church' have continually repeated, that she does not give sufficient attention to education, and that even her priests are ignorant. But the reign of Leo XIII has given a positive denial to all such assertions." The author, however, attempts to prove his statement by simply showing that the Pope has caused to be published a fine edition of the works of Thomas Aquinas, has erected a statue to him in the Vatican, and has made the study of this learned philosopher to be introduced into all the universities, colleges, seminaries, and schools in the Roman Catholic world. But do these facts constitute Leo XIII a leader among educators?

It is well known that Leo XIII has always been one of the most zealous disciples of Thomas Aquinas. While he was Bishop of Perugia he founded an academy for the special study of the "angelic doctor." In 1875, as cardinal, he presented to Pius IX a request that Thomas Aquinas might be proclaimed universal patron of all studies in the universities, academies, and seminaries of the world.

In harmony with his views as bishop he issued as Pope an encyclical August 4, 1879, recommending the teaching of the philosophy of Thomas Aquinas in all the schools and seminaries. This he confirmed by another letter written Oct. 15, 1879.

On Jan. 18, 1880, the Pope placed at the disposal of his editors sixty thousand dollars for the publication of a new edition of the works of Thomas Aquinas, and again on Nov. 21, 1880, another sum of forty thousand dollars. On August 4, 1880, Leo XIII declared his favorite philosopher to be the patron saint of all Roman Catholic universities, colleges, and seminaries throughout the world. The Pope then recommended a thorough education for those whose special duty it might be to confute the doctrines of the Reformation, "which education can be obtained only in the philosophy and scientific theology of which Thomas Aquinas was master."

On Oct. 29, 1890, the Pope decreed the solemn celebration of the third centenary of St. Louis Gonzaga, "model of virtue, of faith, and of devotion to the youth of all lands."

Every book and pamphlet written by Roman

Catholics during the reign of Leo XIII, which has contained a line or word expressing the right of free thought or of private judgment has been immediately placed on the "Index," while the writers have been compelled to choose between retraction and absolute submission or excommunication. Some time ago the Bishop of Cremona and others were called to account for a certain liberal tendency in their writings. The Pope gave them to understand that they were to believe and hold all that Thomas Aquinas taught, and nothing else. Their letters of retraction were as follows: "I deplore what your holiness deplores. I desire what you desire, and condemn what you condemn. I recognize no party but the Roman Church, and no father but the head of that Church."

During the pontificate of Leo XIII the scholarly have been persecuted, while the narrow-minded and bigoted have been rewarded. The present Pope caused Carini to die of a broken heart, and he treated very cruelly the scholarly Tosti, while he has made bishops and cardinals of men utterly void of any knowledge of modern science, but rich in their hatred of evangelical truth. If the Pope has been obliged to

recommend or approve the establishing of schools as the only means of getting the control of the rising generation, he has allowed as little of modern thought and freedom to enter these schools as was absolutely necessary.

**F** Marion Crawford, writing about Leo XIII, says: "We have, nevertheless, so far advanced upon the rough times that religious warfare is a thing of the past. We may even venture to hope that all extremes or virulence in feeling and speech are at an end between the different denominations of those who believe in one God." Of course, Mr. Crawford is writing thus to a Protestant journal. He lives, however, in Italy, and certainly cannot be ignorant of the bitter, relentless, unjust, and even diabolical war the papacy forever wages against evangelical Christians. In a letter to the vicar general of Rome, dated June 26, 1878, the Pope says: "In the midst of many reasons for rejoicing we have much sorrow because of the general condition of the Church, especially here in Rome, the center of Catholicism and the seat of the vicar of Christ. Here there is no restriction on the press; here Protestant churches

are built even in the most populous streets, as if to insult us."

Again, on July 12, 1878, he wrote another letter to the vicar general, complaining of the liberty given to Protestants to build churches and open schools, by which means they "spread the poison of their errors." Then he issued the following decree: "The supreme excommunication, reserved as the special prerogative of the Pope, is hereby pronounced against all those who give their names to the heretical sects, of whatever denomination, who take part in their religious services or listen to their preachers, who print the invitation to these services or the subject of the discourses. They commit mortal sin who go to sing or play in Protestant churches, the publishers who print Protestant books, and the architects, contractors, masons, and laborers who work in the construction, repairs, or decoration of any Protestant church. Parish priests are hereby instructed to see that no one will work for Protestants." This is not a document of the Middle Ages, but one that emanated from Leo XIII. in his encyclical of June 29, 1881, the Pope declared that "communism, socialism,

anarchism, and nihilism are all the legitimate results of the teachings of the Reformation.” }  
In an address March 8, 1886, after announcing the commemoration of his jubilee as priest, he said: “Once the proclamation of a papal jubilee meant much to the world, but now things have changed. [Thank God they have!] How great the change here in Rome! Today the revolution, heresies, and sects have pitched here their tents, and are exerting here their malign influence. Here publicly they scatter the poison of their wicked principles and corrupt examples; here they erect monuments to apostates; and here unpunished they preach heresy and place the truth in derision.”

The preceeding documents are referred to and the same sentiments expressed in his letter to Cardinal Respighi, Vicar General of Rome, Aug. 1900.

He stigmatizes Protestantism in these biting words: — “It is now generally known that the design conceived by the heretical sects, that are the multiform emanations of Protestantism, is to plant the standard of discord and of religious rebellion in the Italian peninsula. After having, by their opposing and

discordant systems, destroyed in their own countries the ancient and venerable beliefs which formed part of the sacred deposit of Revelation, after having spread in the souls of their adherents the glacial breath of doubt, derision and unbelief, these sects have now gained a footing in this, the Lord's elect vineyard, in order to continue here their fatal work of destruction."

"The daring of the enemies of the Catholic faith having redoubled, owing to the support received from outside, the evil, far from diminishing, has gone on augmenting, and especially of late."

Replying to the Duke of Norfolk, Jan. 8, 1901, the Pope said. "In these latter days, as you yourselves have seen, a new grief has been added to our many sorrows. Under our eyes, in this sacred city, which ought to be the respected center of Catholicism, permission is given to religious Societies to propagate their teachings. Taking advantage of the sad economic conditions of the country they corrupt the faith of our sons, and that too in the name of the false principle of private judgement."

What lies behind all this is the fact that

Protestant views are spreading in Rome, schools are being opened, new places of worship are being built and churches are being organized.

The Pope bewails his own powerlessness to interfere with this movement by force, being compelled as he says “to watch the free and



LEO XIII WEARING THE TRIPLE CROWN.



progressive development of heresy in this Holy City," without having the power to stop it. It is clear that if the "temporal power" were restored to him, he would make short work of religious liberty at Rome!

In his encyclical to the bishops of Hungary, August 20, 1886, which is really a political program for the Catholics of Hungary, the Pope speaks of the "modern sects as being more terribly fatal than the ancient Moslem." With the modern Moslem the papacy seems to be in most cordial relations.

On Oct. 8, 1895, Leo XIII wrote protesting against the commemoration of the twenty-fifth anniversary of the fall of the temporal power, and against the dedication of the new Methodist Episcopal building in Rome. Under his authority and with his special blessing a society has been organized in Rome with the avowed purpose of combating the aggressive work of this particular Church. Special indulgences are offered to those who will zealously coöperate with this society, which indulgences may be applied also for the benefit of the souls now in purgatory.

In the Vatican organ, "La Vera Roma," of

June 25, 1899, we read: "The evil plant of Protestantism, which in the fifteenth century poisoned England, half of Germany, and a part of Switzerland, had as cultivators, as all well know, the corruption of the customs of the people and the favor of perverse governors, who, infected by moral rottenness, might truthfully be termed the negation of God. Every time these generating causes were accentuated then the evil plant flourished, and every time that the sacred civilization of the Roman Church regained its place then the evil tree was seen to wither up and disappear. This has been the history for four centuries. Today the iniquitous schism is nearly at an end. When the so-called pastors of its more than hundred sects meet each other they laugh among themselves, as did the ancient augurs of paganism. England and Germany are speedily returning to the mother Church. Only a few shanties of refuge are left to heresy in the remote parts of the far-away Americas, from which the propagandists, parasites, and epileptics of Europe draw some encouragement at the sound of dollars. Our beautiful and beloved Italy, first among the nations, has never obeyed the in-

fernal teachings, but has denied the false prophets who came to sow discord among us.”

Certainly this does not seem to harmonize with the happy state hoped for by Mr. Crawford.

THE authorized biographer of the Pope says: “In his glorious pontificate Leo XIII has given special attention to the religious orders, has encouraged them, and helped them to rise up into their former position and power in the Church.” On Sept. 17, 1882, he recommended the cult of St. Francis of Assisi, and on May 30, 1883, he constituted the third order of Franciscans. He himself wished to be known as the protector of Franciscans, but the Jesuits have been specially favored by him. He was at first their pet disciple, and then became their willing servant. In his brief of July 13, 1886, the Pope pronounced a eulogy on the Jesuits, whom he declared to be worthy of great honor in the Catholic Church, and he abrogated the “Brief Dominus” of his predecessor, Clement XIV, giving back to the Jesuits all the privileges and immunities which they once enjoyed.

On Oct. 12, 1892, Leo XIII addressed a letter

to the new general of the Jesuits, in which he greatly praised the order, and on July 30, 1895, he gave into the care of the order the direction of all the colleges and schools in Egypt.

It is a contradiction of terms to speak of Leo XIII as liberal and the friend of free institutions, whether they be ecclesiastical or civil, when by his every act he has proved himself to be the friend of the Jesuits. By restoring them to power he struck a dagger into the heart of liberty. This institution, born in Spain, soon spread itself over all nations, but because of its political intrigues, its immoral teachings, and its crimes Clement XIV was obliged to abolish the order. But a secret society of that nature, proportions and power could not be destroyed by a papal decree, and hence the Jesuits, casting off for a time their distinctive garb, remained the same in heart and intent. They lived for awhile in the dark until they got rid of the Pope which had decreed their death, and then came forth more heinous than before. After the death of Clement XIV the Jesuits returned to enjoy many of their rights and privileges. They became the con-

fessors and counselors at courts and the favored educators of the aristocracy of the nations of Europe, but it was reserved to Leo XIII to recognize them officially and place them in power. Now the Pope remains prisoner, and the Jesuits are directing affairs as they please. They are everywhere and are of every imaginable garb, rich and poor, male and female. They invade every corner of this earth, families, schools, churches, governments, armies, and business of every description, and often they appear as angels of light and of mercy. Jesuitism is plastic, yielding, and accommodating. It can assume all colors, tints, and semi-tints, so as to deceive the wise and seduce the strong. As far as Italy is concerned, they have divided their work into two branches, domestic and foreign. They have sought in every possible way to take advantage of the misfortunes and weaknesses of the government to sow discontent among the people and to foment rebellion, while with diabolical skill they have sought to discredit the nation abroad. What they have done for Italy, Spain, France, and Austria they are aiming to do for every land where they can get a foothold. The Jesuits hate our

Constitutional rights and free institutions, and secretly seek to undermine them. “Eternal vigilance is the price of liberty.”

Let me conclude by quoting another line from the Pope's authorized biographer: “Leo XIII has absolutely continued the work of Pius IX and faithfully sustained his principles since he is verily his successor.”









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